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A  
LECTVRE

preached by Maister Eger-  
ton, at the Blacke-friers, 1589.

taken by Characterie, by a yong Pra-  
ctitioner in that Facultie : and now againe  
*perused, corrected and amended by*  
the Author.

*Herein the point of RESTITVTION or*  
*SATISFACTION, is enlarged for the*  
*instruction of such as are, or may be per-*  
*plexed about that point.*



+ Printed at London by V. S. for Walter Burre,  
and are to be sold at the signe of the Crane  
in Paules Churchyard.

1603.

511 7539

# LECTURE

preached by Master Egerton,

at the Black-Friars, 1588.

taken by Character, by a young

clerk in that Faculty; and now again

revised, corrected and amended by

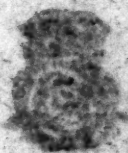
the Author.

Revised the point of RESTITUTION

SATISFACTION, which was the

instruction of such as are, or may be

pleased about that point.



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in St. Dunstons Churchyard.





## *To the Christian Reader.*

**H**itherto I could neuer be induced, by the perswasion or intreaty of any man, to publish any of my sermons in print, being priuie to my selfe of my great weakenesse and inability in that kind. And whosoever can iudge aright, shal find it a rare and difficult point to be a good pen-man. It is one thing to speake profitably to the common people, and an other thing to write commendably in this ripe and learned age; nether is evry one that can make a good sermon, able to write a good stile. It appeareth by ancient record, that in pleading before the people *Pericles* and *Hortensius* were little in-

*To the Reader.*

feriour to *Tallie* and *Demosthenes*; but in penning their Orations, they were no way comparable vnto them. Besides, I haue euer in this case remembred the saying of the *Ecclesi. 12. 12.* wise man, that *there is no end in making many bookes, and much reading is a wearinesse of the flesh*: to this may be added the infinite number of learned & godly books, already extant, as in all other languages, so in our English tongue, which are more in number than the leisure of any man of calling wil permitte him to reade, or the strength of any ordinary memorie can be able to beare away. If any say, why doe you then set forth this simple and slender Sermon? I answere, that I doe not set it forth, but being set forth long agoe, (by one who as it seemeth to me, respected the commendation of his skill in Characterie, more than the credit of my ministry) and now lately brought

brought to my hands from him that  
had the copie therof, I was content  
to take a little paines in perusing of  
it. Surely, If I had intended to haue  
published any part of my labours in  
print, & found my self called there-  
vnto by the church of God, I would  
haue made choice of the matter and  
subiect, and beene more carefull in  
the manner of handling: for it is one  
thing (as I saide before) to speake to  
the edifying of a fewe persons in a  
small congregation, and an other  
thing to write to the instruction of  
the whole church. And therefore  
that which I now do, is rather some-  
what to qualifie an errour that can-  
not be recalled, then to publish a  
worke that may be any way greatly  
commodious to other. And nowe  
touching noting at Sermons giue  
me leaue (gentle Reader in a word  
to tell thee what I thinke. For the  
thing it selfe, I dare not (with some)



*To the Reader.*

condemne it as vnlawful, but rather  
- commend it as expedient, if there  
be iudgement, memory and dex-  
teritie of hand in the partie. Aboue  
all things (in mine opinion, as in o-  
ther matters so in this) a good conf-  
science is most requisite, both for the  
present time, that his own hart who  
writeth be not hindred, and defrau-  
ded of the fruite and power of the  
word, by the exercise of his head,  
and the labour of his hand: neyther  
yet the Minister wronged, nor filthy  
lucre or vaine-glory aymed at. And  
heere it is to be considered, that as  
the giiftes of God are diuers which  
he bestoweth vpon his seruants: so  
he that hath the greatest measure of  
grace doth not handle alwayes the  
like subiect or matter, but as occasi-  
on is offered by that scripture which  
hee hath vndertaken to interpret.  
- The same man is not alwayes alike  
prepared, or at the least equally assi-  
sted

*To the Reader.*

sted by the spirit of God, either in remembering that which he hath studied, or in uttering that which he remembereth, with like grace of speech & power of the spirit, for as the wind *John 3.8.* bloweth where, and when it listeth: so is the worke of the Holy Ghost. And *Salomon* saith, though the preparation of the heart be in man, and that he haue inuented and disposed his matter as a well ordered Armie: yet the answer of the tongue is of the Lord. Hence it commeth often to passe (as the iudiciall hearer may easily perceiue, and the diligent teacher sensibly feele whether it be for the humiliation of the teacher, or punishment of the hearer, or what other cause to the wisdom of god is best known) that one, and the selfesame man shall at some times farre exceed himselfe, and that perhaps, when he is most meanly prepared, and sometimes come far short of his  
eqlori  
ordinarie

*To the Reader.*

ordinary gift and grace of deliuerie,  
and that when hee hath taken most  
paines. That no man might glory  
in himselfe, but that all flesh might  
be humbled vnder the wise and  
mightie hand of our most gracious  
and mercifull God.

To these things might be added,  
(which I my selfe haue found by  
some experience) that the swiftest  
hand commeth often short of the  
slowest tongue: as I haue percei-  
ued by diuerse things which I haue  
seene penned from mine owne  
mouth, who am constrained tho-  
rough the straightnes of my breast,  
& difficulty of breathing, to speake  
more lay surely then most men doe,  
or I my selfe willingly would; ther-  
fore to conclude this point, my ad-  
uise is, to such as haue willing harts,  
and ready hands, and conuenient  
places to write at Sermons, that they  
would vse it for their owne priuate  
helpe



*To the Reader.*

helpe and edification, and to the comfort and benefite of their families, & such christian friends as they shal haue occasion to conferre withal in priuate, and not to suffer themselves to be seduced by gaine or glory to set forth those things which may be, not only preiudiciall to the Preacher, but dishonourable to God, & vnprofitable to the church, by pesterling the same with superfluous writings, which may distract mens mindes, and take vp that time which might be better bestowed in reading the booke of God, and other wholesome & sauory writings which this learned age doth plentifully afford. And so I commend thee to the grace of God, who giue vs wisdom in all things, through Iesus Christ. Iune 20.

*Thine in the Lord*

*Stephen Egerton.*



# The Preface.

**I** haue bene (Christian Reader) till of late, much wished, that there were an ordinarie way of swift writing, whereby Sermons and Lectures of godly Preachers might be preserved for the use of the absent and posteritie hereafter: That whereas no more remaineth after the hower passed, than so much as the frailtie of memory carrieth away: by the benefite of speedy writing, the whole body of the Lecture, and sermon might be registred. This desire of many, some haue lately endeouored to satisfie, by an Art called Characterie: which I hauing learned, haue put in practise, in writing sermons therby to preserve (as it were) the life of much memorable doctrine, that would otherwise be buried in forgetfulnesse, wherof I here give thee a taste. (Christian Reader) in publishing this godly Sermon so taken.

## *The Preface.*

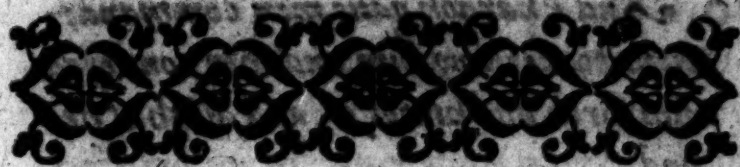
*taken. I have not wittingly missed one word;  
whereby, either the truth of doctrine might  
be perverted, or the meaning of the Prea-  
cher altered, Such is the use of the Art,  
which I have learned. And as at this daie,  
God is plentiful in varietie of giftes, so if  
some occasion had not hindered; I would  
have made thee partaker, (and may be ere-  
after) of other godly mens labours in this  
kinde, that although one cannot heare all:  
yet by Characterie, the diuers giftes of God  
may be communicated to many. Farewell  
in the Lord.*

*Thy well willer. A. S.*

---







# A Lecture preached in *the Blacke-Fri-* ers.

Gen. Chap. 12. ver. 17, 18, 19, 20.

**L**et vs marke with reuerence that part  
of holy Scripture that followeth in  
the 12. Chap. of Gen. the 17, 18, 19,  
and 20. verſes.

**17** But the Lord plagued Pharaoh and  
his houſe with great plagues, becauſe of  
Sara Abrahams wife.

**18** Then Pharaoh called Abraham and  
ſaid, why haſt thou done this vnto mee?  
wherefore diddeſt thou not tell mee that  
ſhe was thy wife?

**19** Why ſaideſt thou ſhe is my ſiſter, that I  
ſhould take her to be my wife? now there-  
fore behold thy wife, take her and goo  
thy way.

20 And Pharaoh gaue men commande-  
ment concerning him, and they conveyed  
him forth and his wife, and altho hee  
had,



**I**N this Journey and wan-  
dring pilgrimage of Abra-  
ham, we did obserue the  
cause which compelled  
him to take it vppon him,  
and also what befell him in it. The cause  
of his iourney, was the famine and  
dearth, which did driue him out of the  
lande of his inheritance, that God had  
given him, which was the land of Cana-  
an. That which did befall him in this  
place, was a grieuous temptation and  
triall, whereby his faith and obedience  
were shrewdly shaken. The occasion of  
this temptation was the fauor and beau-  
tie of his wife: which thing he confide-  
red more deeply, when hee beheld the  
complexion of those women to whome  
hee went, that is of the Egyptians. The  
event and issue of this temptation, was  
partly grieuous: and partly comforta-  
ble vnto him. It was grieuous, because  
heereby Abraham was driven to his  
shifts,



shifts, and mooued through the malice of the aduersarie, and the corruption of his nature, to vse a dangerous and slippery policy in concealing part of a truth. It was comfortable in respect of the prouidence of God his heavenly father, who did not onely keepe him from suffering wrong at *Pharaohs* hand, but also did so guide the heart of that prophane and wicked Prince, that he went away rewarded, and largely recompenced.

Out of the former verses, the last time we shewed, that these outward benefites and ornaments, wherewithall God of his loue doth beutifie & decke, either our bodies or our mindes, prooue sometimes baits to mooue vs to tempt God. For so it was with *Abraham*, whom the beautie of his wife did make to run to this shift, which otherwise he would not haue done. Therefore concerning such benefites, though they be the blessings of God, yet in respect of our corrupt nature, we must take heede, and beware, that we be not drawen by them to do those things wherby God may be dishonoured, and our credit, or consciences endangered, or called into

*Sarahs beauty  
draue Abraham  
to his shifts.*

B

question.

Abraham remembered the covenant, but forgot the condition.

Gen 16. 1. & c.

Gen. 27. 6. 7. 8.

Gen. 20. 2.

cap. 15. 1.

cap. 17. 1

Rom. 3. 8.

1. Cor. 13. 5.

It is no sinne to suspect the worke of wicked men.

Math. 7. 16. 17. 18.

question. Secondly I noted, that the most deare & faithfull seruants of God, though they bee perswaded in generall that God will preserue them, yet not waiting vppon God for the way and meanes wherby he will performe his promise, they often stagger and step awry. Hence it proceeded that *Abraham* made a second slip, because (in al likelihood, remembering the promise (*I am thy buckler*) he forgot the precept or condition of faith and obedience, *Walke before me and be sincere*. Wherefore let it be our wisdom to waite vppon God for the performance of his promises made vnto vs at such times, and by such means as he hath appointed and sanctified to that end, not committing the least sin, to procure the greatest safety, gain, & commodity to our selues. Againe, we obserued, that thogh true christian charity be not sinfully suspitious: yet there is a lawfull and iust suspicion grounded vppon godly wisdom and good experience, - whereby the godly suspect the wicked, and looke for no good measure at their hands. For such as the tree is, such is the fruit. A good man out of the good treasure

sure of his hart brings forth good things  
and an euill man out of the euill treasure  
of his heart bringeth forth euill things:  
wherefore *Abraham* might lawfully sus- Gen. 20. 11.  
pect *Pharaoh*, as afterwardes he did *A-*  
*bimelech*, and his seruants, because there  
was no tru feare of God amongst them.

Concerning the intertainement of Worldly men  
*Abraham* and *Sara* in *Egypt*, we noted admire beau-  
the propertie of carnall men, both in ty, riches, &c.  
Court and Countrie, howe they doe more then re-  
more admire beautie then wisdome, and ligion and ver-  
more wonder at a faire and beautifull tue.  
face, then at a reformed and holie affe-  
ction; for this is that which *Moses* heere  
noteth in the Princes and officers of  
*Pharaohs* Court. Hereby it commeth to  
passe, that Princes are more commonly-  
enformed what beautifull personages,  
what proper tall men they haue belon-  
ging vnto them; then what religious  
obedient, and faithfull subiects bee in  
their land: this is the nature of godlesse  
officers, to feed the corruptions of their  
princes, rather then to reforme them.  
For surely if they were as well mooued  
in the behalfe of the faithfull, wise, and  
godly learned, as they bee in the be-



Princes libe-  
rall to them  
who serue  
their lusts.

halfe of the beutifull, strong, wittie and  
such like, they would receiue such into  
their Courts rather then others. Finally,  
in that *Pharaob* did not onelie take him  
into his pallace, but also rewarded him  
liberally in respect of his wife: I shewed  
you that his liberalitie, and bountie, was  
not a thing vnworthy a prince, but it  
was naught in that respect, that hee did  
it euen to stop the mouth of *Abraham*,  
and to close his eies, and his eares, that  
he should not see with his eies, nor heare  
with his eares, nor speake of the lust,  
and of the riot, and wrong of the king.  
Wherein I noted, that it is the property  
- of princes that are carnally minded, to  
spare no cost vpon those, by whose si-  
lence, or by whose speach their delight,  
and lust, may be furthered, & nourished.

1. Reg. 21. 20.

& 22. 8.

Math 14.

Ier. 8. 11.

Amos 5. 10.

Psal 141. 5.

Contrariwise they are most sharpe  
and harde against those who tell them  
the truth, as we reade of *Achab*, *Herod*,  
and others; and this is not the sinne of  
Princes only, but of all sorts, who de-  
light in flatterers, and hate him, that re-  
proueth in the gate, whereas they should  
rather desire with *David*, that the right-  
eous might smite them, &c.

Now

Now concerning these words that follow, we haue heere set downe, how the Lord tooke *Abrahams* part: wherein mark first Gods iudgement, in plaguing *Pharao*, verse 17. secondly, what it wrought in *Pharao*, namely an exposition, verse. 18. 19. and a restitution of his wife in the end of the 19 verse, and a safe conduct for him and his, verse 20.

The summe  
of this Text.

*Verse. 17. The Lord plagued Pharao and his house for Sara Abrahams wife.*

The Lord is the auctour of the punishment, who without respect of persons doth punish, and that euen princes. It is said, that hee plagued *Pharao*, and that not with a small plague, or with fewe plagues, but with great plagues, and many plagues. The cause why, is also lightly touched which was before expressed more fullie, because of *Sara* verse 15. *Abrahams wife.*

This is brieflie that, which wee are to marke in these words. Out of which wee are to learne for our instruction: first, that the Lord God is a most faithfull keeper, and protectour of those which depend vpon him: yea although they seeme, through the weakness of  
God is a most  
faithfull kee-  
per of them  
that feare him.

their faith, at some time to slip, and to offend his Maiesty. For this seemeth to bee an infirmitie of *Abraham* that hee would conceale that part of the trueth which was most necessary; and would rather hazard the chastitie of his wife, and the displeasure of God which hee might prouoke therby, then he would commit him selfe to the prouidence of God. Yet God taketh his part against Princes: which is a general rule and instruction to all the children of *Abraham*, which are his children, not according to the flesh *Rom. 4. 12.* but according to his faith. This is that which is set down in the hundred and fiftieth psalme, where speaking of the covenant which God made with *Abraham*, *Isaac*, and *Iacob*. Hee saith, the Lord did defend them, although they were few in number; yea though they were very fewe, and straungers in the land, and walked from nation to nation, from one kingdome to another people, yet suffered he no man to doe them wrong, but euen rebuked kinges for their sake, saying: *Touch not my anointed, & do my prophets no harme.* Here the

*Psal. 105. 12.*

*13. 14.*



the Lord speaketh roughly to *Pharaoh*:  
 Hee speaketh to him by punishment,  
 the kind whereof is not here exprest:  
 but it is to bee thought, that it was  
 some greivous kinde of punishment,  
 which might not onely correct the vn-  
 cleane desire and purpose of his heart  
 which was gone before, but also preuent  
 the pollution of his body, which would  
 haue followed after, if God by a strong  
 and violent hand had not restrained  
 him. After this manner did God after-  
 wardes deale with *Abimilech*, whose Gen. 20. 18.  
 whole family he did grieuously plague  
 for *Abrahams* cause. And so pretious in  
 the sight of the Lord is the death of his Psal. 116. 15.  
 saints, & so tender is their honor to him,  
 that he professeth by his holy Prophet Zach. 2. 8.  
*Zacharie*, that such as touch them, touch  
 the very ball or apple of his eye. Where-  
 fore let the godly trust in the Lord, for  
 God is good to *Israel*, even to the pure in Psal. 73. 1.  
 heart.

Secondly, in that it is saide, that the God is a se-  
 Lord did plague *Pharaoh* with great vere punisher  
 plagues because of *Sara Abrahams* wife; o' adultery.  
 wee doe learne, that the Lord, as he is a  
 punisher of all sinne, without respect

Heb. 13. 4.

of persons, so hee is in particular a se-  
 - uere iudge of this sinne of adulterie, ac-  
 cording to that generall and holy do-  
 ctrine in the thirteenth to the Hebrues,  
 the fourth verse, where he saith, that ma-  
 riage is honourable among all and the  
 bed vndefiled, but whoore-mongers,  
 and adulterers God will iudge; or as it is  
 here said, God will plague, aswel prin-  
 ces and great men, as poore men & pri-  
 uate persons. His Lawes are not like  
 - the Spiders webbe which catcheth the  
 smaller flies, and makes way for the  
 greater to breake through; for *Moses*  
 saith the Lord our God is God of gods,  
 and Lord of Lords, a great God, mighty  
 and terrible, which accepteth no per-  
 sons, nor taketh reward. And *Elisha* saith  
 expressely, that he accepteth not the per-  
 sons of Princes, neither regardeth the  
 rich more then the poore, for they be all  
 the worke of his hands.

Deut. 10. 17

Iob 34. 19.

- It is not the power and auctoritie of  
 the Prince that doth hide and couer the  
 sinne of a Prince. Sinne seemeth as vgly  
 in the eyes of God being committed  
 by the mightiest monarch of the world,  
 as by the basest begger of the earth:

There-

*A Godly Sermon.*

11.

Therefore, foolish and blind is that conceipt, which hath over-cast the mindes of many, who cannot see the sins of princes & magistrates: especially they themselves who thinke that because God hath set them above others, therefore they have more authority to sinne than others. I confesse indeed, they have more meanes and opportunitie to doe it: but that saying may be fitly applied vnto them, The mightie men shalbe mightily punished for their sins. For as all sins are ioyned with ingratitude, and by reason of it are made more sinfull: so especially the sin of rich men, of wise men, of learned men, is ioyned with most detestable ingratitude against the Maiestie of God, because his benefites to them are farre more than to others.

A third thing is here to be noted, in that it is said, God did not only plague *Pharaoh*, but his house also: not meaning the wals and the timber of the house but his Familie, his Seruants, his kinsmen, and those that were of his house. Which teacheth vs this, that we are not so lightly to thinke of the finnes of Magistrates, of Parents, and of the chiefe

God punisheth the inferior for the sins of the superior



## A Godly Sermon.

*Quicquid deli-  
rant Reges,  
plectuntur  
Achivi.*

2. Sam. 24. 17.

Exod. 10. 7.

1. Sam. 25. 17.  
22.

Hester 9. 13.

Psal. 2. 10. 11.

of families : Seeing that for their  
sakes God often layeth his hand vppon  
such as be vnder their government. *Da-  
uid* only sinned in numbering the peo-  
ple, but the pestilence consumed the cō-  
mon sorte; which *David* wel discerning  
was deeply touched with remorse, and  
prayed to the Lord saying, Beholde, I  
haue sinned, yea, I haue done wickedly;  
but these sheepe, what haue they done?  
Let thy hand I pray thee be against me,  
& against my fathers house. It was king  
*Pharaoh*, who hardned his heart against  
God, yet his seruants felt the smart of  
it. Yea euen such of his seruants as were  
most against it. Did not the carlish con-  
uetousnes and currish answer of wicked  
*Nabal*, hazard the liues of all his seruants  
(though they were no way guiltie of the  
same) and the ruining of his whole fa-  
milie? Did not the malice of *Haman* a-  
gainst the Church of God, not onely  
bring himselfe, but also his tenne sonnes  
to the gallows in one day? And therefore  
be wise ye Princes of the earth, be learned  
ye parents and rulers ouer others.

Serue the Lord in feare, and reioyce  
in trembling : if you care not for your  
selues

*A Godly Sermon.*

71

Let us have compassion of them who  
are committed to your charge. And let us not think the sinnes  
of great men to be hid ones, but e-  
uen such as touch us to the very quick, and  
such as will bring a plague upon our  
bodies if we wink at them. We especially  
do not indeavour to prevent them, at least  
by our harty prayers to God for them.  
Our punishment is just, & we may justly  
say that we have a parte in these sinners  
which wee did not labour to prevent in  
them, by whom we have received bene-  
fits. Much more of us have been abet-  
ters and furtherers of their wicked and  
ungodly desires as the servants of *Pha-  
raoh*, at this time were.

Lastly, wee learne out of this seven-  
teenth verse, that God doth not onely  
punish the act of adultery, but even the  
endeavour, the purpose and resolution to  
do it, although the same be shadowed  
with some excuse of want of the know-  
ledge of the truth. For *Pharaoh* had not  
accompanied with *Sara*, for the Lorde  
smote him and laid his hand upon him,  
and disabled him by a grievous plague,  
and though he had a resolution to do it

God doth not  
onely punish  
the deede, but  
the desire and  
endeavour al-  
so,

not

Ezech. 18, 25.

Deut. 17. 26.

Rom. 6. 23.

not as an adulterer with an adulteresse,  
 but as an husband with his wife, as ap-  
 peareth after by the expostulation that  
 he maketh with *Abraham*. Yet we must  
 know and acknowledge, that the Lord  
 God is iust, and holy, and vpright, and  
 equal in all his wayes, and that all the in-  
 euenture is in our wayes, and not in  
 his wayes. Therefore euen ignorance  
 is not excused when we sinne, for though  
 the sinne by it may seeme to be lesse, yet  
 it cannot make it, but still it shall bee a  
 sinne, and such a sinne, as deserueth e-  
 uerlasting condemnation; much more  
 therefore a bodily punishment. Now, if  
 God without respect of persons, be so  
 iust a punisher of Magistrates & migh-  
 ty ones of this world, and that onely  
 for the purpose and resolution of com-  
 mitting sinne; how shall we thinke to  
 escape free, which make little conscience  
 of the fact it selfe, and make no reckon-  
 ing at all, of the purpose and resolution,  
 when as nothing standeth betweene  
 vs and the actuall committing of sinne,  
 but onely the want of occasion? The  
 commandements of God, as touching  
 this sinne, are plaine, the threatnings  
 great,



great. No whoremonger shall enter in-  
to the Kingdome of God: and as it is  
said in the *Revelation*, the fearefull and  
vnbelieuing and abhominable, and mur-  
therers, and whoremongers, &c. shall  
haue their part in the lake which burneth  
with fire and brimstone, which is the  
second death. This ought specially to be  
taken to heart of such, who though they  
be dayly reuoked and called backe from  
their vncleane conuersation; yet they re-  
maine like horses, that neigh after their  
neighbours wiues and daughters. If nei-  
ther the commandements, nor threat-  
nings of God can serue, yet let this pat-  
terne of a King mooue them to forsake  
their vncleane life; may God did not spare  
that holy and religious King, which was  
a man after his owne heart. I say, he did  
not spare *Dauid*, when hee committed  
this sinne against God, and his Church,  
the Lord did plague him fearefully for it.  
How much more then shall such wret-  
ches feeble the hand of God, that neuer  
sought to frame their hearts according to  
Gods minde? and yet are as confident in  
sinning as if they had all the colours and  
preferres in the world. For if iudgement

*Ephes. 5. 5.*  
*Reuel. 21. 8.*

*Ier. 5. 8.*

*2. Sam. 12. 9.*

bo-

**1. Pet. 4. 17. 18.** beginne at the house of God, what shall the end be of them that obey not the gospel of God? & if the righteous scarcely be saved, where shall the sinner and vngodly appeare? and if such as offend offraity be punished, how shall they escape that wallow in their filthinesse?

**Verse 18.** *Then Pharaoh called Abraham and said,*

**19.** *Why hast thou done this vnto me, &c.*

Profit to be  
made of euery  
punishment.

Here, behold the Lord did not punish him in vaine. His case and condition was not so desperate, as the estate of those that will be counted the onely Church and people of God: it could not be said of him: I haue plagued thee in vaine, which was the complaint of God in the first of *Esay*. Wherefore should you be smitten any more? or wherefore should you be plagued? (for that is the same in effect.) Seeing that you fall away more and more, so that the very heathen, that haue no knowledge of God, they are many times, more iust and more tender hearted then wee, and doe more profite by the punishmentes of Gods then we, of whom it may be iustly said, as it was said of the Iewes. Wherefore should

**Esay 1. 5. 6.**

Should I smite and wound your minde with many sorrowes? why should I cast reproache vppon you, and giue you ouer into the handes of your enemies, and of the mercilesse men? It doth no good, you are nothing the better for it. And what naturall father will correct that childe that is hardned and made worse by stripes rather then any whit bettered. For the end of correction is the amendment of the partie who is corrected. Now if no sinne be preuented, if the party be not made to feare to doe ill, it is to no purpose. I say, let this example and paterne of a heathen king bee an example and a paterne vnto vs to follow, lest it be a witnesse against vs in the day of iudgement, when it shalbe laid to our charge, that we haue read, that cruel *Pharaoh*, merciles *Pharaoh*, wicked *Pharaoh*, was made the better, and the more vigilant, and careful to cleare himselfe: and we haue not laboured to make the like vse of such punishments as God hath inflicted vppon vs, which sheweth that wee are further from God then *Pharaoh* was, though we seeme to be neuer so neere vnto him.

The



The godly  
cleere them-  
selues by con-  
fessing & for-  
saking, but the  
prophane by  
thifting of  
their sinne.

The first part then is the expostula-  
tion with *Abraham*, and a clearing of  
himselfe, wherein he doth accuse *Abra-  
ham* of a double fault, both of speech  
and of silence: For by these two, he was  
in danger to haue committed this sin,  
and by committing of it, to breake  
wedlockes; and whereas *Abraham* con-  
cealeth part of the truth which was ex-  
pedient to haue bin opened, and decla-  
reth that part which was to no pur-  
pose: now he telleth him of both. This  
thing generally in it selfe is to be com-  
mended, for this is a property of god-  
ly sorrowe, which as it is in the 2. Cor.  
7. chap. the II. verse, worketh in vs a  
clearing of our selues: this kinde of  
- defending and clearing of our selues,  
is good, if it be not in hypocrisie, but  
in truth and sincerity of heart. But here  
*Pharaohs* cleering of him selfe did not  
proceede from the griefe of his heart  
for sinne, but from the sharpnes of the  
punishment which God had laid vppon  
- him. And heere is the first difference  
that is to be put betwene the children  
of this world, and the children of God  
clearing themselves: for the one is  
drawne

drawne vnto it violently through the smart of punishment, the other voluntarily, through the hatred of sinne, and from the feare and loue of God whome he hath offended. The second difference betwixt a godly, and betwixt a carnall clearing of our selues, which I obserue in *Pharaoh*, is this, that hee doth rather complaine of the instrument and occasion, then of the root and cause of sin which was at home with in him. Of this you heare him not complaine: here is no acknowledging of his owne offence, therefore no repentance, & therefore no christian clearing. Here is, why didst thou that? or, why didst thou not this? Here is not, why did I this? or that, or why had I no more grace to suspect my selfe, and to dreade the poison that is within me? Well, (to apply this a little) I wish you to looke vnto it: for marriage is a matter of great weight, a man must not take it in hand vpon the bare report of some man, that hath told him of the pietie, riches or beautie, of such a one, but we must carefully enforme our selues by all wise and lawfull meanes, that we may ground our selues, *Iohn 4.42.*

Iob 31.1.2.

as the Samaritans did, not vppon the report of others, but vpon our owne experience; especially our care must be to make a couenant with our eyes, and and with our hearts, lest wee be taken with the snares of riches and lust, baited and couered ouer with a bare report of piety and godlinesse: cleane contrary to the course of most men, who if they haue once satisfied their eye with the beauty of the person, or their desire with the greatnesse of the portion, content themselues with any slender report of the religion and vertue of the partie, yea though there be scarce any sparke of goodnesse, yet they are in this case so full of faith and hope, as if they were sure by some reuelation from heauen of their conuersion.

We are to re-  
proue such as  
either directly  
or indirectly  
drawe vs to  
sinne.

Againe, in a word we may note this in *Pharaoh* (which we shall finde many times wanting in the professors of the gospel) that hee doeth iudge the same sinne, if it had gone forward, to haue beene a more grieuous sinne, and such as would haue brought vpon him a more grieuous punishment, for so he expostulateth with *Abraham* in regard of



of his dealing, saying : by this thy dealing I was like to haue taken her to be my wife, and so to haue brought a greater plague vpon me. For he did consider, that if he had enlarged and increased his sinne, the Lord would haue increased his punishments vpon him.

This meditation (but better grounded) made *Ioseph* resist the violent allurements of his misters : and *Dauid*, vpon the like consideration blessed God : and *Abigail* for the good counsaile she gaue him, because otherwise he had proceeded to further impietic. The other fruit which this plague that God laide vpon *Pharaoh*, and his house brought forth, was a restitution of that which he had taken away.

*Vers 19* Now therefore behold thy wife, take her and goe thy way, here she is.

Where wee see yet a farther worke that the hand of God had in the heart of *Pharaoh* : not onely to reprove *Abraham*, and his dealing, and to cleere himselfe, but it driueth him into a care, and as I may say, a conscience (for it was more conscience then is in many that would make a great shew of holiness)

Things wrongfully come by, must be restored.

ness) of restoring that which by error and wrong information hee had taken away : if the naked worke of **G O D** without the word did make him thus wise, what shall wee thinke of many at this time, whom the hand of God, ioy-  
ned with his word, can not compell to restore that which they haue wrested from others, so farre are they from pra-  
ctising the voluntary restitution made by *Zachew*, that they came short of the forced restitution made by *Pharaoh*. Surely *Pharaoh* shall be their iudge, hee shall stand vp before the Sonne of God, and condemne such as haue said Lord, Lord, and yet haue not done the will of God; wherefore God shall say, Behold your Iudge, hee trembled at my iudge-  
ments, and restored that which he had taken away, but you haue not.

Luke 19.8.

Matt. 7.22.

*Non dimittitur  
peccatum nisi  
satisfactor ab-  
solvatur.*

Luke 13.3.

But here it may be demanded whe-  
ther there be no remission or pardon of  
sinne, where there is not an actuall re-  
stitution of the thing wrongfully taken  
away. I answer, where no true repen-  
tance is, there is no remission, and  
where no restitution is, there is no true  
repentance : is it possible that *Achabs*  
repen-

penitance could be sincere so long as hee kept the Vineyard of *Naboth* in his possession, and deprived his children and posteritie of it? Againe, none obtaines mercy, but such as both confesse and forsake their sinne, and how can a man forsake his sinne so long as hee holdeth fast the fruite thereof, which is of such affinity with the sin, that it is baptised by the same name; as the abominable Idols which the wicked kings sinfully set vp, and before which the Samaritans committed cursed Idolatrie, are called the sinne of *Samaria*. And is it not saide of the repentant Idolatrous, that they shall pollute the couering of the images of silver, and the rich ornament of the Images of gold, and cast them away as a filthy clowte, and say vnto it, get thee hence? But touching actuall restitution, it must be considered, that though the repentance be neuer so vnfeined, yet it is vnpossible sometime to restore the same thing that was taken away. *David* was the occasion that *Abiathar* lost his father and his kinsfolkes, hereof no doubt he repented vnfeinedly, and yet was not able to make them aliue again.

1. Reg. 21. 19.

Pro. 28. 13.

Amos 8. 14.

Esay 30. 22.

1. Sam. 22. 22.



2. Sam. 11. 14. In like manner hee bereaued *Bathsheba* of her husband, whereof he repented, and that publikey in the face of the whole Church: but he could not (thogh he were a King) restore her husband to her aliue againe.

Phil. v. 18. 19. *Onesimus* (as it seemeth by the words of *Paul*) robbed his maister and spent the money, and though hee were conuerted by the ministry of *Paul*, yet was he not able to restore his masters goods. What shal we say then, did *David* make

1. Sam. 22. 23. *Abiathar* no recompence? Yes verily he receiued him, and protected him to the vtermost of her power. In like maner

verse 11. *Onesimus* as *Paul* vndertaketh, became a profitable seruant to *Philemon*. And although *Dania* could not make *Vriah* aliue againe, yet he provided a better husband for her, yea hee himselfe became

2. Sam. 12. 24. her husband (after they had both repented) & did comfort her in the Lord. So hee that killeth a man in the heate of his anger, or defileth a woman in the heate of his lust, or robbeth his neighbor through greedy auarice, & spend th the money, cannot vndoe that which is done though he repent neuer so hartilye

Yet

*A Godly Sermon.*

Yet he may and ought both to confesse  
and forsake his sin, and make amends by  
all possible meanes, wherewith God shal  
enable him: especially refraining the  
same sinne for euer after, and putting in  
practise the vertue and duty that is con-  
trarie to it, according to the rule of the  
Apostle, *Let him that stole, steale no more:*  
*but let him rather labour and worke with*  
*his hands the thing that is good,*

Ephes. 4. 28.

Peter abused his tong by lying, swea-  
ring and bitter cursing, could hee vn-  
say that which he had said? No verily. Yet  
hee wept bitterly, and was euer after as  
bold and ready to speake in reproofe of  
the wicked, and defence of the godly, as  
any other Apostle of Iesus Christ. And  
surely herein we may learne of the vniust  
steward, and imitate the speech and pra-  
ctise of wicked *Shemei*, who hauing ray-  
led vppon *David* in his affliction came  
crouching to him in his prosperity with  
this speech, *Let not the Lord impute wic-*  
*kednes to me, and remember the thing that*  
*thy seruant did wickedly, when my Lorde*  
*the King departed out of Ierusalem, that*  
*the King should take it to heart, for thy ser-*  
*uant doth know that I haue done amisse:*

Math. 26. 70.

verse 75.

Act. 2. 14. 15.  
&c.

1. Sam. 26. 5.

2. Sam. 19. 19.  
20.

Therefore behold I am the first this day  
of all the house of Ioseph, that am come  
downe to meeete my Lord the King.

After this maner ought euery man to  
make satisfaction to his God who is  
king of kings, & recompence his neigh-  
bor whom he hath offended, not onely  
by confessing his fault, but also by chan-  
ging his course toward him according to  
his ability both by word and deed. And  
this I take to be that holy reuēge which  
the apostle maketh a fruit of godly sor-  
row bringing forth repētance nor to be  
repēted of, when men being pricked in  
heart by the sting and remorse of their  
sin through the ministry of the word,  
or any other meanes, shall euen offer  
violence to themselves breaking of sin  
by righteousness, & cruelty by shewing  
mercie to the poore. This agreeth with  
the precept of our Sauior Christ touch-  
ing the plucking out of the offensive  
eye; and cutting off the offensive hand;  
and with the practize of *Paul*, of beat-  
ing downe his body, and keeping it in  
subiection. Thus euery Christian is  
to make restitution as he can, though he  
cannot as he would, as that blessed and  
holy

Mat. 23. 34.

1. Cor. 7. 11.

Act. 2. 37.

Dan. 4. 24.

Math. 5. 19. 30

1. Cor. 9. 27.



holy Martyr *B. Craumer* executed a most memorable reuenge vpon himselfe in *Queene Marias* daies thrusting **A&: & MoB** his right hand, wherewith he had subscribed against the truth and against his conscience, into the fierie flame, lifting vp his eyes to heauen, and often repeating these wordes, *O unworthy right hand!* Many men sinne with *Zachau*, but few repent with *Zachau*, and of those that do repent, euery one is not able to make such large amends, as he there vndertaketh, protesting, that if he had taken from any man wrongfully hee would restore **verse 8.** him fourefold.

The prodigall sonne mentioned in the 15. of *Luke*, is set before vs by our Sauour Christ as an example of a true repentant sinner, and yet how vnable he was to make actuall restitution of any of that liberall portion which his father had bestowed vpon him, appeareth by this, that he was driven to such a strait, that he was faine to feed of huskes with Swine, because no man gaue him ought. Thus I haue bin bold to enlarge a litle vpon this point of restitution, because I haue knowne some tender consciences

sciences greatly perplexed and intangled about it, who are as in the case of contribution, so in the case of restitution to remember the saying of the Apo-

2. Cor. 8. 12.

- file, that if ther be a willing mind, a man is accepted of God according to that which hee hath, and not according to that which hee hath not: otherwise to

James 4. 17.

him that not only knoweth (as S. James saith) but also is enabled of God to do well, and dooth it not, to him it is sinne, meaning a great and hainous sin:

which is most true in this case of not making restitution, when there is ability: and the rather, because the thing we part with, is not our owne. For heere-

- in (if I may with your fauour vse a parable) it fareth with men as it did with the yong rauen, who feeding greedily

on a dead carrion deuoured the guttes and all, which her cloyed stomach casting vp againe, she cried aloude, Alas I

shal die, for I haue voided my bowels:

Content thy selfe quoth her dam, they are the bowels of another beast and not thine owne. But thou wilt say, I am an

An obiection answered.

Artificer, a Trades-man, a Merchant, or, I haue an office; I haue dealt with diuers

sinners men, I haue over-reached and done wrong, I know not to whome, nor how many, how shall I doe? Or what course shall I take now? I answer, Luke 19.8.

that herein wee must imitate *Zachew*, - whose practise & example is set downe by the Holy Ghost to serue for an instruction to al men in this behalf. From him wee learne two things. First, to make knowne thy willing mind to recompence to the full, so many as can iustly challenge and conuince thee of any wrong that thou hast done vnto them. Secondly, if so thou canst not satisfie thy conscience (for the persons whom thou hast wronged may be dead and gone, or haue forgotten aswell as thy selfe) enlarge thy selfe (as he did) towards thy poore brethren, in relieuing of whom thou lendest to the Lord; and he will put it to his owne accompt, as if thou hadst giuen it vnto him.

Pro. 19.17.

Math. 23.40.

Finally, it is saide in the last verse, verse 20. that *Pharaoh gaue men commandement concerning him, &c.* He dealt not politely with him, as *Ioseph* did with his brother *Beniamin*, in causing the steward of his house to followe him with

hue



Gen. 44. 1.

2. Sam. 16. 4.

Judg. 11. 30.

Math. 14. 7.

Mal. 1. 4.

hue and crie, and to take away that cup which before hee had caused to be put into his sackes; neither yet as *David*, who through infirmitie vpon false information, took away the living which before he had bestowed vpon *Mephibosheth*: but looke what hee had restored vnto him, he tooke order that it might not be taken from him againe. This example of a heathen Prince may teach Christian Princes and all others of what calling and condition soeuer they be, to make good the things that they haue granted and promised to their brethren, when it may be done without sin against God, though otherwise it may bring some losse and periudice to their outward estate. Indeed if a man haue made a rash vow, as *Isphrah* did, he is to aduise vpon it, or if any man haue taken a sinfull oth as *Herode* did, he is not to performe it, for that were to heap sinne vpon sinne. Otherwise touching these outwarde things, it is one of the markes of Gods children, *not to change, though he swear to his hinderance*. This is contrary to the flinching of many, who finding themselves overtaken in bargaining, at least,

not

not so well aduised as they might haue  
 beene, either shamefully eate t heir  
 word, or flie to some vnlawful shifts for  
 the releeuing of themselves. But the  
 time is past. Let vs cal vp -  
 on God, &c.

**Finis.**

